

THE DOUAY-RHEIMS STUDY BIBLE ON THE EPISTLE OF ST. JAMES

Edited by John Litteral

PREFACE FROM THE EDITOR

This work is a transcribed version of the original Douay-Rheims Bible that was first published in 1609, with all the footnotes, marginal notes, cross-references, introductions, and of course the Scripture text itself. Due to the age of the translation of the Scripture text and the old style of spelling that was used in the footnotes and introductions, I have simply put the outdated spelling into modern English. As for the Scripture text, I have kept the words in the original order and have made only spelling changes, not word changes nor phrase changes, with the exception of words like thee, thou, thy, shalt, etc., into the modern renderings of you, your, shall, etc.

The reason why I have chosen to provide this work is to give everyone the chance to rediscover this timeless work that has almost been forgotten. The original Douay-Rheims Bible is one of the most beloved translations, and this update that I have done is nothing more than an attempt to make the treasured translation easier for the modern English reader, with wonderful footnotes and introductions that are design to clarify and explain the meaning of the Scripture!

This single volume of the Epistle of James is just one of many more volumes to come!

John Litteral

THE THEME OF THE EPISTLE OF JAMES

This Epistle, as the rest following, is directed especially, as Augustine says, against the error of faith alone, which some held at that time also, by misconstruing Paul's words. Yes not only that, but many other errors, which then also were annexed unto it, as they are now, does this Apostle here touch expressly. He says therefore, that not only faith, but also good works are necessary: that not only faith, but also good works do justify: that they are acts of religion, or service and worship of God: that to keep all the commandments of God, and so to abstain from all mortal sin, is not impossible, but necessary: that God is not author of sin, no not so much as of temptation to sin: that we must stay ourselves from sinning, with fear of our death, of the judgment, of hell: and stir ourselves to the doing of good, with our reward that we shall have for it in heaven. These points of the Catholic faith he commends earnestly unto us, inveighing vehemently against them that teach the contrary errors. Howbeit he does withal admonish not to neglect such, but to seek their conversion, showing them how meritorious a thing that is. Thus then he exhorts generally to all good works, and refrain from all sin, but yet also namely to certain, and from certain: as, from exception of persons, from detraction, and rash judging, from concupiscence and love of this world, from swearing: and, to prayers, to aims, to humility, confession, and penance: but most copiously to patience in persecution. Now, who this James was: It is not he, whose feast the Church keeps the 25th of July, which was John's brother, and whose martyrdom we have Act. 12, but he, whom the Church honors the first of May, who is called *Frater Domini*, our Lord's brother, and brother to Jude, and which was the first Bishop of Jerusalem, of whom we read Acts 15 and 21, and also Gal. 2, of whose wonderful austerity and purity of life, the Ecclesiastical stories do report (*Euseb. lib. 2. c. 22. Hiero. in Catalogo*). Therefore as the old high priest had power and charge over the Jews, not only in Jerusalem and Judea, but also dispersed in other countries, as we understand Act. 9. 5. 1 and 2, so James likewise, being bishop of Jerusalem, and having care not only of those Jews with whom he was resident there in Judea, but of all the rest also, writes this Epistle, *To the twelve tribes that are in dispersion*, and in them, to all Christians universally dispersed through the world.

THE CATHOLIC EPISTLE OF JAMES THE APOSTLE

Catholic Epistle The word Catholic though in the title of this Epistle, and the rest following called the Catholic Epistles, it be not wholly in the same sense, as it is in the Creed: yet the Protestants so fear and abhor the word altogether, that in some of their Bibles they leave it clean out, although it be in the Greek, and in some they had rather translate ridiculously thus, The general Epistle etc. whereas these are famously known and specified in antiquity, by the name of Catholic Epistles, for that they are written to the whole Church, not to any peculiar people or persons as Paul's are.

The Church reads these Catholic or Canonical Epistles in order at Mattins, from the 4th Sunday after Easter until Whitsunday.

Chapter 1

We have reason to rejoice in persecution (that it if we are patient, and withal abstain from all mortal sin) 9. Considering how we shall be exalted and crowned for it, when the persecutor (who enriches himself with our spoils) shall fade away. 13. But if any be tempted to fall, or to any other evil, let him not say, God is the Author of it, who is the Author of all good only. 19. Such points of the Catholic faith we must be content to learn without contradiction and anger, and to do accordingly. 26. Because otherwise we may talk of Religion, but indeed it is no Religion.

1 JAMES the servant of God and of our Lord Jesus Christ, to the twelve tribes that are in dispersion, greeting. 2 Esteem it, my brethren, all joy, when you shall fall into divers temptations: 3 knowing that the *probation of your faith works patience. 4 And let patience have a perfect work: that you may be perfect and entire, failing in nothing. 5 But if any of you lack wisdom, let him ask of God who gives to all men abundantly, and upbraids not: and it shall be given him. 6 But * let him ask in faith nothing doubting, for he that doubts, is like to a wave of the sea, which is moved and carried about by the wind. 7 Therefore let not that man think that he shall receive anything of our Lord. 8 A man double of minded is inconstant in all his ways. 9 But let the humble brother glory, in his exaltation, 10 and the rich, in his humility, because as the *flour of grass shall he pass: 11 for the sun rose with heat, and parched the grass, and the flower of it fell away, and the beauty of the shape thereof perished: so the rich man also shall wither in his ways. 12 Blessed is the man that suffers temptation: for when he has been proved, he shall receive the crown of life, which God has promised to them that love him. 13 Let no man when he is tempted, say that he is tempted of God. For God is not a tempter of evils, and he tempts no man.

1:3 Rom 5:3 1:6 Mat 21:22; Mar 11:24 1:10 Ps 102:15; Eccl 14:18; Is 4:6; 1 Pet 1:24; Job 5:17

6. Ask in faith, nothing doubting. The Protestants would prove by this that no man ought to pray without assurance that he shall obtain that which he asks. Where the apostle means nothing else, but that the asker of lawful things must not either mistrust God's power and ability, or be in diffidence and despair of his mercy: but that our doubt be only in our unworthiness or undue asking.

13. Let no man say that he is tempted by God. We see by this, that when the Scriptures (as in the Pater Noster and other places) seem to say, that God does sometimes tempt us, or lead us into temptation: they mean not, that God is any ways the author, causer, or mover of any man to sin, but only by permission, and because, by his gracious power, he keeps not the offender from temptations. Therefore the blasphemy of heretics, making God the author of sin, is intolerable. (*See St. Augustine, ser. 9. de di vers, c. 9.*)

God is not a tempter of evils. The Protestants, as much as they can, to diminish the force of the apostle's conclusion against such as attribute evil temptations to God (for other temptations God does send to try men's patience and prove their faith) take and translate the word passively, in this sense, that God is not tempted by our evils. Where more consonantly to the letter and circumstance of the word before and after, and as agreeably to the Greek, it should be taken actively as it is in the Latin, that God is no tempter to evil. For being taken passively, there is no coherence of sense to the other words of the apostle.

14 But everyone is tempted of his own concupiscence abstracted and allured. 15 Afterward when it has conceived, brings forth sin. But sin when it is consummate, engenders death. 16 Do not err therefore my dearest brethren. 17 Every best gift, and every perfect gift, is from above, descending from the Father of lights, with whom is no *transmutation, nor shadowing of alteration. 18 Voluntarily has he begotten us by the Word of Truth, that we may be some beginning of his creature. 19 You know my dearest brethren, and *let every man be swift to hear: but slow to speak, and slow to anger. 20 For the anger of man works not the justice of God. 21 For the which thing casting away all uncleanness and abundance of malice, in meekness receive the engrafted word, which is able to save your souls. 22 *But be doers of the word, and not hearers only, deceiving yourselves. 23 For if a man be a hearer of the word, and not a doer: he shall be compared to a man beholding the countenance of his nativity in a glass. 24 For he considered himself, and went his way, and by and by forgot what a one he was. 25 But he that has looked in the law of perfect liberty, and has remained in it, not made a forgetful hearer, but a doer of the work: this man shall be blessed in his deed. 26 And if any man think himself to be religious not bridling his tongue, but seducing his heart: this man's religion is vain. 27 Religion clean and unspotted with God and the Father is this, to visit pupils and widows in their tribulation: and to keep himself unspotted from this world.

1:17 transmutation- Challoner has 'change' 1:19 Prov 17:17 1:22 Mt 7:21; Rom 2:13

14. concupiscence: The ground of temptation to sin is our concupiscence, and not God.

Concupiscence abstracted. Concupiscence (we see here) of itself is not sin, as heretics falsely teach: but when, by any consent of the mind, we do obey or yield to it, then is sin engendered and formed in us.

15. Sin, when it is consummate. Here we see, that not all sin, nor all consent unto concupiscence, is mortal or damnable, but when it is consummate, that is, when the consent of man's mind fully and perfectly yields to the committing or liking of the act, or motion, whereunto concupiscence moves or incites us.

25. The law of perfect liberty. The law of the Gospel and grace of Christ, is called the law of liberty, in respect of the yoke and burden of the old carnal ceremonies, and because Christ has by his blood of the New Testament delivered all that obey him from the servitude of sin and the Devil. But not as the immoral and other heretics of his time would have it, that in the New Testament every man may follow his own liking and conscience, and may choose whether he will be under the laws and obedience of Spiritual or temporal rulers, or not.

blessed in his deed: Beatitude or salutation consists in good works.

27. Religion clean. True religion consists not only in talking of the Scriptures, or only faith, or Christ's justice; but in purity of life, and good works, especially of charity and mercy done by the grace of Christ. This is the Apostolical doctrine, and far from the heretical vanity of this time.

Chapter 2

Against exception of persons. 10. From all and every sin we must abstain, having in all our words and deeds the judgment before our eyes: wherein works of mercy shall be required of us. 14. And faith only shall not avail us. 18. And that the Catholic, by his words, shows that he has faith: whereas the Heretic has no more faith than the Devil, though he talk of faith ever so much, and of justification thereby only, by the example of Abraham, Rom. 4. For Abraham indeed was justified by works also, 15. And likewise Rahab.

1 MY brethren, Have not the faith of our Lord Jesus Christ of glory *in exception of persons. 2 For if there shall enter into your assembly a man having a golden ring in good apparel, and there shall enter in a poor man in homely attire, 3 and you have respect to him that is clothed with the good apparel, and shall say to him, You sit here well: but say to the poor man, You stand there: or sit under my footstool: 4 Do you not judge with yourselves, and are become judges of unjust cogitations? 5 Hear my dearest brethren: has not God chosen the poor in this world, rich in faith, and heirs of the kingdom which God has promised to them that love him? 6 But you have dishonored the poor man. Do not the rich oppress you by might: and themselves draw you to judgments? 7 Do not they blaspheme the good name that is invocated upon you? 8 If notwithstanding you fulfill the royal law according to the Scriptures, * *You shall love your neighbor as yourself*, you do well: 9 but if you accept persons, you work sin, reprov'd of the Law as transgressors. 10 And *whosoever shall keep the whole Law, but offends in one: is made guilty of all.

2:1 Lev 13:15; Deut 1:16; Prov 24:23; Sir 42:1 2:8 Lev 19:18; Mt 22:39; Rom 13;; 2:10 Lev 19:37; Deut 1:18

1. Exception of persons. The apostle means not, as the Anabaptists, and other seditious persons sometimes gather from this, that there should be no difference in commonwealths or assemblies between the magistrate and the subject, the free man and the bound, the rich and the poor, between one degree and another: for God and nature, and the necessity of man, have made such distinctions, and men are bound to observe them. But it is meant only, or especially, that in spiritual gifts and graces, in matters of faith, sacraments, and salvation, and bestowing the spiritual functions and charge of souls, we must have regard to a poor man or a bond man, no less than to a rich man and the free, than to the prince or the gentleman: because as Christ himself calls all, and endows all sorts with his graces; so in such and the like things we must not be partial, but count all to be fellows, brethren, and members of one Head. And therefore the apostle says with a special clause, that we should not hold or have the Christian faith with or in such differences or partialities.

10. Is made guilty of all. He means not, that whosoever is a thief, is also a murderer, or that every murderer is an adulterer also: or that all sins are equal, according to the Stoics and the heresy of Jovinian: much less, that he shall have as great damnation, that transgresses one commandment, as if he had offended against every precept: but the sense is, that it shall not avail him to salvation, that he seems to have kept some, and not broken all the commandments: since anyone transgression of the law proves, that he has not observed the whole, which he was bound to do, so far as is required, and as is possible for a man in this life. St. Augustine, in his 29th epistle to St. Jerome, on this place of St. James, expounds it thus: that he who offends in one, that is, against the general and great commandment of love or charity (because it is in a manner all, as being the sum of all, the plenitude of the law, and the perfection of the rest) breaks after a sort and transgresses all, no sin being committed but either against the love of God, or of our neighbor.

11 For he that said, *You shall not commit adultery*, said also, *You shall not kill*. And if you do not commit adultery, but shall kill: you are made a transgressor of the Law. 12 So speak, and so do, as beginning to be judged by the law of liberty. 13 For judgment without mercy to him that has not done mercy. And mercy exalts itself above judgment. 14 What shall it profit my brethren, if a man say he has faith: but has not works? Shall faith be able to save him? 15 And *if a brother or sister be naked, and lack daily food: 16 and one of you say to them, Go in peace, be warmed and filled: but you give them not the things that are necessary for the body: what shall it profit? 17 So faith also, if it have not works, is dead in itself. 18 But some man says, You have faith, and I have works: show me your faith without works: and I will show you by works my faith. 19 You believe that there is one God. You do well: the devils also believe and tremble. 20 But will you know O vain man, that faith without works is idle? 21 Abraham our father was he not justified by works, *offering Isaac his son upon the altar?

2:15 Jn 3:17 2:20 idle-dead 2:21 Gen 22:10

13. Judgment without mercy. Nothing gives more hope of mercy in the next life, than the works of alms, charity and mercy, done to our neighbors in this life. Neither shall any be used with extreme rigor in the next world, but such as used not mercy in this world. St. Augustine, (*de pec. merit, li. 2. c. 3*). Which is true, not only in respect of the judgment to everlasting damnation, but also of the temporal chastisement in Purgatory, as St. Augustine signifies, declaring that our venial sins are washed away in this world by daily works of mercy, which otherwise would be chastised in the next. (*See ep. 29.*) aforesaid in fine, and (*li. 21. de Civit. Dei. c. 17 in fine*).

14. What shall it profit, etc. This whole passage of the apostle is so clear against justification or salvation by faith alone, defended by the Protestants, and so evident for the necessity, merit, and concurrence of good works, that their first author Luther and such as exactly follow him, boldly (after the manner of heretics) when they can make no shift nor false gloss for the text, deny the book to be canonical Scripture. But Calvin and his companions disagreeing with their masters, confess it to be holy Scripture. But their shifts and fond glosses, for answer to such plain places, are as impudent as the denying of the Epistle was in the others: who would never have denied the book, thereby to show themselves heretics, if they had thought, those vulgar evasions that the Zuinglians and Calvinists use (of which they were not ignorant) could have served. In both sorts the Christian reader may see, that all the heretic vaunting of express Scriptures and the Word of God, is no more than to delude the world. Whereas indeed, be the Scriptures ever so plain against them, they must either be wrested to sound as they say, or else they must be no Scriptures at all. And to see Luther, Calvin, Beza, and their companions, sit as it were in judgment of the Scriptures to allow or disallow at their pleasure, is the most notorious example of heretical pride and misery that can be. See their prefaces and censures upon this canonical Epistle, the Apocalypse, the Maccabees, and others.

20. O vain man: He speaks to all the heretics that say faith alone without works saves, calling them vain men, and comparing them to Devils.

21. Abraham our father was he not justified by works. It is much to be noted that St. Augustine in his book, (*de fide and operibus, c. 1. 4.*) writes that the heresy of faith alone justifying or saving, was an old heresy even in the apostles time, gathered by false interpretation of some of St. Paul's profound disputation in the Epistle to the Romans, wherein he commended so highly the faith in Christ, that they thought good works were not available: adding further, that the other three Apostles, James, John, and Jude, did of purpose write so much of good works, to correct the said error of faith alone, gathered by the misconstruction of St. Paul's words. Yea when St. Peter (in 2 Peter 3.) warns the faithful that many things are hard in St. Paul's writings, and by light unlearned men mistaken to their perdition; the said St. Augustine affirms, that he meant of his disputation concerning faith, which so many heretics did mistake to condemn good works. And in the preface of his commentary upon the 81st Psalm, he warns all men, that this deduction upon St. Paul's speech, Abraham was justified by faith, therefore works are not necessary to salvation: is the right way to the gulf of hell and damnation. And lastly (which is in itself very plain) that we may see this apostle did purposely thus commend unto us the necessity of good works, and the insufficiency of faith alone, to correct the error of such as misconstrued St.

22 see that faith did work with his works: and by the works the faith was consummate?
23 And the Scripture was fulfilled, saying, **Abraham believed God, and it was reputed him to justice*, and he was called the friend of God. 24 Do you see that by works a man is justified: and not by faith only? 25 And in like manner also **Rahab the harlot, was not she justified by works, receiving the messengers, and putting them forth another way?*

2:23 Gen 15:6; Rom 4:3; Gal 3:3 2:25 Jos 2:1,18, and 6:22

Paul's words for the same: the said holy Doctor notes that of purpose he took the very same example of Abraham, whom St. Paul said to be justified by faith, and declares that he was justified by good works, specifying the good work for which he was justified and blessed by God, to wit, his obedience and immolation of his only son. But how St. Paul says that Abraham was justified by faith, see the annotations upon that place, Rom. 4:1.

22. Faith did work. Some heretics hold that good works are harmful to salvation and justification: others, that though they be not hurtful but required, yet they are no causes or workers of salvation, much less meritorious, but are as effects and fruits issuing necessarily out of faith. Both which fictions, falsehoods and flights from the plain truth and God's word, are refuted by these words, when the apostle says, That faith works together with good works: making faith to be a helper and cooperator with works, and so both jointly concurring as causes and workers of justification: yea afterwards he makes works the more principal cause, when he resembles faith to the body, and works to the spirit or life of man.

23. The friend of God. By this also another false and frivolous evasion of the heretics is overtaken, when they feign, that the apostle here, when he says, works do justify, means that they show us just before men, but avail not to our justice before God. For the apostle evidently declares that Abraham by his works was made or truly called the friend of God, and therefore was not (as the heretics say) by his works approved just before man only.

24. Not by faith only. This proposition or speech is directly opposite or contradictory to that which the heretics hold. For the apostle says, Man is justified by good works, and not by faith only. But the heretics say, Man is not justified by good works, but by faith only. Neither can they pretend that there is the like contradiction or contrariety between St. James's speeches and St. Paul's. For though St. Paul says, Man is justified by faith, yet he never says, By faith alone, nor ever means by that faith which is alone, but always by that faith which works by charity, as he expounds himself. Though concerning works also, there is a difference between the first justification, whereof St. Paul especially speaks, and the second justification, whereof St. James does more specially treat. Of which enough has been already said. The Fathers indeed use sometimes this exclusive, sola, alone, but in far other sense than the Protestants. For some of them thereby exclude only the works of Moses's law, against the Jews: some, the works of nature and moral virtues without the grace or knowledge of Christ, against the Gentiles: some, the necessity of external good works, where the parties want time and means to do them, as in the case of the penitent thief: some, the false opinions, sects, and religions contrary to the Catholic faith, against heretics and reprobates: some exclude reason, sense, and arguing in matters of faith and mystery, against such as will believe nothing but what they see or understand: some, the merit of works done in sin before the first justification: some, the arrogant Pharisaical vaunting of man's own proper works and justice, against such as refer not their actions and good deeds to God's grace. To these purposes the holy Doctors say sometimes, that only faith saves and serves: but never (as Protestants would have it) to exclude from justification and salvation, the co-operation of man's free-will, dispositions and preparations of our hearts by prayers, penance, and sacraments, the virtues of hope and charity, the purpose of well-working and of the observation of God's commandments: much less, the works and merits of the children of God, proceeding from grace and charity, after they are justified and are now in his favor: which are not only dispositions and preparations to justice, but the meritorious cause of greater justice, and of salvation.

25. Rahab. This apostle alleges the good works of Rahab by which she was justified, and St. Paul (Heb. 11) says, she was justified by faith. Which are not contrary one to another: for both is true that she was saved by faith, as one says, and that she was saved by her works, as the other says. But it were untruly said, that she was saved either by only faith, as the heretics; or by only good works, as no Catholic man ever said. But because some Jews and Gentile philosophers affirmed; they, that they should be saved by the works of Moses's law; these, by their moral works: therefore St. Paul to the Romans disputed specially against both, proving that no works done without or before the faith of Christ, can serve to justification or salvation.

26 For even as the body without the spirit is dead: so also faith without works is dead.

26. Faith without works is dead. St. James (as the Protestants feign) says that faith without works is no faith, and that therefore it justifies not, because it is no faith: for he says that it is dead without works as the body is dead without the soul, and therefore being dead, has no activity or efficacy to justify or save. But it is a great difference, to say that the body is dead, and to say that it is no body: even so it is the like difference, to say that faith without works is dead, and to say that faith without works is no faith. And if a dead body be notwithstanding a true body, then, according to St. James's comparison here, a dead faith is not withstanding a true faith, but yet not available to justification, because it is dead, that is, because it is only faith without good works. And therefore it is a great impudence in heretics, and a hard shift, to say that the faith of which the apostle disputes all this while, is no true or properly called faith at all. It is the same faith that St. Paul defined and commended in the entire 11th chapter to the Hebrews, and the same which is called the Catholic faith, and the same, which, being formed and made alive by charity, justifies. Nay true it is, that it is not that special faith which the heretics feign only to justify, to wit, when a man does firmly believe as an article of his faith, that himself shall be saved. This special faith is not that of which the apostle here speaks. For neither he, nor St. Paul, nor any other sacred writer in all the Holy Scriptures ever spoke or knew of any such forged faith.

Against proud masters and authors of sects. 5 Of the manifold sins of the unbridled tongue. 13 The difference between proud, contentious, and worldly wisdom, and that wisdom which is heavenly, peaceable, modest, and so forth.

1 YOU *be not many masters my brethren, knowing that you receive the greater Judgment, 2 for in many things we offend all. *If any man offend not in word: this is a perfect man. He is able also with bridle to turn about the whole body. 3 And if we put bits into the mouths of horses that they may obey us, we turn about all their body also. 4 And behold, the ships, whereas they be great, and are driven of strong winds: yet are they turned about with a little stern wherever the violence of the director will. 5 So the tongue also is certainly a little member, and vaunts great things. Behold how much fire what a great wood it kindles? 6 And the tongue is fire, a whole world of iniquity. The tongue is set among our members, which defiles the whole body, and inflames the wheel of our nativity, inflamed of hell. 7 For all nature of beasts and fowls and serpents and of the rest is tamed and has been tamed by the nature of man. 8 But the tongue no man can tame, an unquiet evil, full of deadly poison. 9 By it we bless God and the Father: and by it we curse men which are made after the similitude of God. 10 Out of the selfsame mouth proceeds blessing and cursing. These things must not be so done my brethren. 11 Does the fountain give forth out of one hole sweet and sour water? 12 Can, my brethren, the fig tree yield grapes: or the vine, figs? So neither can the salt water yield sweet. 13 Who is wise and has knowledge among you? Let him show by good conversation his working in mildness of wisdom. 14 But if you have bitter zeal, and there be contentions in your hearts: glory not and be not liars against the truth. 15 For this is not wisdom descending from above: but earthly, sensual, devilish. 16 For where zeal and contention is: there is inconstancy, and every perverse work. 17 But the wisdom that is from above, first certainly is chaste: then peaceable, modest, susceptible, consenting to the good, full of mercy and good fruits, not judging, without simulation. 18 And the fruit of justice, in peace is sowed to them that make peace.

3:1 Mt 23:8 3:2 Eccl 14:1,5,16

1. Many masters. He means principally sect-masters that make themselves separate ringleaders in sundry sorts of new devised doctrines: every one arrogating to himself to be master, and none so humble as to be a scholar, either to God's Church and true pastors, or to other guides and authors of the said sects. So did Zuinglius disdain to be Luther's scholar, and Calvin to be the follower of Zuinglius.

15. Wisdom descending: The difference between the human wisdom, especially of heretics: and the wisdom of the Catholic Church and her children.

Chapter 4

By concupiscence and love of this world, we are made enemies to God: but we should rather humble us to him, punishing ourselves for our sin. Against detraction, and rash judging. 13 To remember always the uncertainty of our life.

1 FROM where are wars and contentions among you? Are they not hereof? Of your concupiscences which war in your members? 2 You covet: and have not. You kill, and envy: and cannot obtain. You contend and war: and you have not, because you ask not. 3 You ask, and receive not: because you ask amiss: that you may consume it on your concupiscences. 4 Adulterers, do you know not that the *friendship of this world, is the enemy of God? Whosoever therefore will be a friend of this world: is made an enemy of God. 5 Or do you think that the Scripture says in vain: To envy does the spirit covet which dwells in you? 6 And gives greater grace. For the which cause it says, **God resists the proud, and gives grace to the humble.* 7 Be subject therefore to God, but resist the Devil, and he will flee from you. 8 Approach to God, and he will approach to you. Cleanse your hands, you sinners: and purify your hearts, you double of minded. 9 Be miserable, and mourn, and weep: let your laughter be turned into mourning: and joy, into sorrow. 10 *Be humbled in the sight of our Lord, and he will exalt you. 11 *Detract not one from another my brethren. He that detracts from his brother, or he that judges his brother, detracts from the Law, and judges the Law. But if you judge the Law, you are not a doer of the Law, but a judge. 12 For there is one law-maker, and judge that can destroy and deliver. 13 But you, *what are you that judges your neighbor? Behold now you that say, Today or tomorrow we will go into that city, and there certainly will spend a year, and will traffic, and make our gain. 14 Who are ignorant what shall be on tomorrow. 15 For what is your life? It is a vapor appearing for a little while, and afterward it shall vanish away; for that you should say, If our Lord will: and, If we shall have, we will do this or that. 16 But now you rejoice in your arrogance. All such rejoicing is wicked. 17 To one therefore knowing to do good, and not doing it: to him it is sin.

4:4 1Jn 2:15 4:6 Prov 3:35; 1 Pet 5:5 4:10 1 Pet 5:6 4:11 Detract not from one another- μη καταλαλείτε αλλήλων 4:13 Rom 14:4

6. Gives greater grace: The boldness of Heretics adding here the word Scripture to the text thus, And the Scripture gives greater grace.

8. Approach to God: Free will and man's own endeavor necessary in coming to God.

Purify your hearts. Man (we see here) makes himself clean and purges his own heart. Which derogates nothing from the grace of God's being the principal cause of the same. Yet the Protestants think we derogate from Christ's passion, when we attribute such effects to our own works, or to other secondary helps and causes.

11. Distract not: He forbids detracting evil speaking slandering.

15. if our Lord will: All promises and purposes of our worldly affairs are to be made under condition of God's good liking and pleasure: and it becomes a Christian man to have usually this form of speech in that case, If God will, if God otherwise disposes not.

Chapter 5

By the damnation to come upon the unmerciful rich, he exhorts the persecuted to patience, and by their own reward, and by examples. 12 Not to swear at all in common talk. 13 In affliction, to pray: in prosperity to sing: in sickness, to call for the Priests, and that they pray over them, and anoint them with oil: and that the sick persons confess their sins. 19 Finally, how meritorious it is, to convert the erring unto the Catholic faith, or the sinner to amendment of life.

1 GO to now you rich men, weep, howling in your miseries which shall come to you. 2 Your riches are corrupt: and your garments are eaten of moths. 3 Your gold and silver is rusted: and their rust shall be for a testimony to you, and shall eat your flesh as fire. You have stored to yourselves wrath in the last days. 4 Behold the hire of the workmen that have reaped your fields, which is defrauded of you, cries: and their cry has entered into the ears of the Lord of Sabbath. 5 You have made merry upon the earth: and in riotousness you have nourished your hearts in the day of slaughter. 6 You have *presented, and slain the Just One: and he resisted you not. 7 Be patient therefore brethren, until the coming of our Lord. Behold, the husbandman expects the precious fruit of the earth: patiently bearing till he receive the *timely and the late ward. 8 Be also patient, and confirm your hearts: because the coming of our Lord *will approach. 9 Grudge not brethren one against another: that you be not judged. Behold the judge stands before the gate. 10 Take an example, brethren, of labor and patience, the prophets: which spoke in the name of our Lord. 11 Behold we account them blessed that have suffered. The sufferance of Job you have heard, and the end of our Lord you have seen, because our Lord is merciful and pitiful. 12 But before all things my brethren, *swear not, neither by heaven, nor by earth, nor other oath whatsoever. But let your talk be, yes, yes: no, no: that you fall not under judgment. 13 Is any of you in heaviness? Let him pray. Is he of a cheerful heart? Let him sing.

5:6 or condemned 5:8 or is at hand 5:12 Mt 5:34

1. Howling in your miseries: A fearful description of the miseries that shall befall in the next life to the unmerciful covetous men.

4. The hire. To withhold from the poor or laborer the hire or wages that is due or promised to him for his service or work done, is a great iniquity, and one of those five sins which in Holy Writ are said to call for vengeance at God's hand, as we see here. They are called in the Catechism, Sins crying to heaven. The other four are, Murder, Gen. 18:20. Usury, Exod. 22:27. The sin against nature, Gen. 18:20. The oppression and vexation of widows, fatherless, strangers and such like. Ibid, and Exod. 3:9.

7. Timely and the late ward: He means either fruit or rain.

12. Swear not. He forbids not all oaths, as the Anabaptists falsely say. For in justice and judgment we may be by our lawful magistrate put to swear, and may lawfully take an oath, as also for the confirming of any necessary truth when time and place require. But the custom of swearing, and all vain, light, and unnecessary oaths in our daily speech displease God highly, and are here forbidden by the apostle, as also by our Savior, Matt. 5.

14 Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, *anointing him with oil in the name of our Lord.

5:14 Mk 6:13

14. Let him bring in the Priests. The Protestants through their special hatred of the holy order of priesthood, as elsewhere often, so here they corrupt the text evidently, translating *Presbyteros*, Elders. As if the apostle had meant men of age, and not such as were by holy office priests. St. Chrysostom, who knew the sense and signification of the Greek word according to the ecclesiastical use and the whole Church's judgment, better than any Protestant alive, takes it plainly for *Sacerdotes*, that is, Priests. (*Lib. 8. de Sacerdotes prope initium*). And if they confess that it is a word of office with them also, though they call them Elders, and not Priests; then we demand whether the apostle mean here men of that function which they in their new churches call Elders? If they say no, as they must needs (for Elders with them are not deputed specially to public praying or administration of the sacraments, such as the apostle here requires to be sent for,) then they must needs grant, that their Elders answer not to the function of those who in the New Testament are called *Presbyteri* in Greek and Latin, and therefore both their translations to be false and fraudulent, and also their naming of their new degrees or orders to be fond and incongruous. If they say their Ministers are correspondent to such as were called *Presbyteri* in Holy Writ and in the primitive Church, and that they are the men whom the apostle wills to be called for to anoint the sick and to pray for him, why do they not then translate *Presbyteros* Ministers? Which they might do with as good reason, as call such as they have taken instead of our Catholic priests, Ministers. Which word, being in large acception common to all that have to do about the celebration of Divine things, was never appropriated by the use either of Scripture or of the holy Church, to that higher function of public administration of the Sacraments and service, which is priesthood: but to the order next under it, which is deaconship. And therefore if any should be called ministers, their deacons properly should be so termed. And the Protestants have no more reason to keep the ancient Greek word of deacons, appropriated to that office by the use of antiquity, than to keep the word priest, being made no less peculiar to the state of such only as administer the holy Sacraments, and offer the sacrifice of the altar. But these men follow neither God's word, nor ecclesiastical use, nor any reason, but mere fancy, novelty, and hatred of God's Church. And how little they follow any good rule or reason in these things, may appear by this, that here they avoid to translate priests, and yet in their Common-Prayer Book, in their order of visiting the sick, they commonly name the minister, priest.

Anointing him with oil. Here is the Sacrament of Extreme Unction so plainly promulgated (for it was instituted, as all other Sacraments of the New Testament, by our Savior Christ himself, and, as Venerable Bede thinks and other ancient writers, the anointing of the sick with oil, Mar. 4. appertains there unto) that some heretics, for the evidence of this place also (as of the other for good works) deny the epistle. Others (as the Calvinists) through their confidence of cunning shifts and glosses, confessing that St. James is the author, yet condemn the Church of God for using and taking it for a Sacrament. But what dishonor to God is it (we pray them) that a Sacrament should be instituted in the matter of oil, more than in the element of water? Why may not grace and remission of sins be annexed to the one as well as to the other, without derogation from God? But they say, Sacraments endure forever in the Church, this but for a season in the primitive Church. What Scripture tells them that this general and absolute prescription of the apostle in this case should endure but for a season? When was it taken away, abrogated or altered? They see the Church of God has always used it upon this warrant of the apostle, who knew Christ's meaning and institution of it better than these deceived men, who make more of their own fond guesses and conjectures, grounded neither on Scripture nor upon any circumstance of the next, nor any one authentic author that ever wrote, than of the express word of God. It was (say they) a miraculous practice of healing the sick, during only in the apostles' time, and not long after. We ask them whether Christ appointed any certain creature or external element unto the apostles generally to work miracles by Himself used sometimes clay and spittle, sometimes he sent them that were diseased, to wash themselves in waters: but that he appointed any of those or the like things for a general medicine or miraculous healing only, that we read not. For in the beginning, for the better inducing of the people to faith and devotion, Christ would have miracles to be wrought by sundry of the Sacraments also. Which miraculous works ceasing, yet the Sacraments remain still unto the world's end. Again we demand, whether ever they read or heard that men were generally commanded to seek for their health by miraculous means? Thirdly, whether all priests, or (as they call them) elders had the gift of miracles in the primitive Church? No it cannot be. For though some had yet all these indifferently, of whom the apostle speaks, had not the gift: and many that were not priests had it, both men and women, who yet could not be called for, as priests were in this case. And though the apostle and others could both cure men and revive them again, yet there was no such general precept for sick or dead men as this, to call for the apostles to heal or restore them to life again. Lastly, had any external element or miraculous practice, unless it were a Sacrament, the promise of remission of all kind of actual sins joined unto it? Or could St. James institute such a ceremony himself, that could save both body and soul, by giving health to the one, and grace and remission to the other? At other times these contentious wranglers rail at God's Church, for annexing only the remission of venial sins to the element of water, made holy by the priest's blessing of it in the name of Christ, and his word: and lo here they are driven to hold that St. James

15 And the prayer of faith shall save the sick: and our Lord shall lift him up: and if he be in sins, they shall be remitted him. 16 Confess therefore your sins one to another: and pray one for another that you may be saved. For the continual prayer of a just man avails much.

prescribed a miraculous oil or creature which had much more power and efficacy. Into these straits are such villains brought that will not believe the express word of God, interpreted by the practice of God's universal Church. Venerable Bede in 9th chapter of Luke says thus: "It is clear that this custom was delivered to the holy Church by the apostles themselves, that the sick should be anointed with oil, consecrated by the bishop's blessing." See for this and for the assertion and use of the Sacrament, (*St. Innocentius, ep. 1. ad Decentium Eugubinum, c. 8. to. 1. Cone. & 1. 2. de visitatione infirmorum in St. Augustin, c. 4. Con- cil. Cabilonense 2 cap. 48. Concil. Wormatiense, cap. 72. to. 3. Cone. Aquisgra. c. 8. Florentinum, and other latter Councils. St. Bernard in the life of Malachy in fine.*) This holy oil, because the faithful saw to have such virtue in the primitive Church, divers carried it home and used it in their infirmities, not using it in the sacramental manner which the apostle prescribes, as the adversaries unlearnedly object unto us: but as Christians now do (and then also did) concerning the water of baptism, which they used to take home with them after it was hallowed, and to give it to their diseased to drink.

15. The prayer of faith. He means the form of the Sacrament, that is, the words spoken at the same time when the party is anointed, which no doubt are most ancient and apostolic. Not that the word or prayer alone should have that great effect here mentioned, but joined with the aforesaid unction, as is plain.

Shall save. The first effect of this Sacrament is, to save the soul, by giving grace and comfort to withstand the terrors and temptations of the enemy, going about, (especially in that extremity of death) to drive men to despair or distress of mind and other damnable inconveniences. The which effect is signified in the matter of this Sacrament especially.

Shall lift him up. When it shall be good for the salvation of the party, or agreeable to God's honor, this Sacrament restores also a man to bodily health again, as experience often teach- eth us. Which yet is not done by way of miracle, to make the party suddenly whole, but by God's ordinary providence and use of second Causes, which otherwise would not have had that effect, but for the said Sacrament. This is the second effect.

They shall be remitted him. What sins soever remain unremitted, they shall in this Sacrament and by the grace of it be remitted, if the persons worthily receive it. This is the third effect. St. Chrysostom of this effect says thus: They (speaking of priests) do not only remit sins in baptism, but afterwards also, according to the saying of St. James; If any be sick, let him bring in the priests, etc. (*Li. 3. de Sacerd. prope initium*). Let the Protestants mark that he calls Presbyteros, Sacerdotes, that is priests, and makes them the only ministers of this Sacrament, and not elders or other laymen. By all which you see this Sacrament of all other to be marvelous plainly set forth by the apostle. Only sick men, and (as the Greek word gives) men very weak must receive it: only priests must be the ministers of it: the matter of it is holy oil: the form is prayer, in such sort as we see now used : the effects are as is aforesaid. Yet this so plain a matter and so profitable a Sacrament, the enemy by heretics seek wholly to abolish.

16. Confess therefore. It is not certain that he speaks here of sacramental confession, yet the circumstance of the letter well bears it, and very probable it is that he means of it: and Origen does so expound it, (*ho. 2. in Levit.*) and Venerable Bede writes thus, "In this sentence (says he) there must be this discretion, that our daily and little sins we confess one to another, unto our equals, and believe to be saved by their daily prayer. But the uncleanness of the greater leprosy let us according to the law open to the priest, and at his pleasure in what manner and how long time he shall command, let us be careful to be purified." But the Protestants flying from the very word Confession in despite of the Sacrament translate thus, Acknowledge your faults one to another. They do not well like to have in one sentence, priests praying over the sick, anointing them, forgiving them their sins, confessing and the like.

confess therefore: The heretics translate, *Acknowledge your sins*, etc. So little they can abide the very word of confession.

17 Elijah was a man like unto us passable: and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months. 18 And he prayed again: and the heaven gave rain, and the earth yielded her fruit. 19 My brethren, if any of you shall err from the truth, and a man convert him: 20 he must know that he which makes a sinner to be converted from the error of his way, shall save his soul from death, and covers a multitude of sins.

5:17 1 Kgs 17; Sir 48; Lk 4:25; 5:18 1 Kgs 18:41

17. He prayed. The Scriptures to which the apostle alludes, make no mention of Elijah's prayer. Therefore he knew it by tradition or revelation. By which we see that many things unwritten are of equal truth with the things written.

20. To be Converted. Here we see the great reward of such as seek to convert heretics or other sinners from error and wickedness; and how necessary an office it is, especially for a priest.

Shall save. We see, it derogates not from God, to attribute our salvation to any man or angel in heaven or earth as to the workers of it under God, by their prayers, preaching, correction, council, or otherwise. Yet the heretics are so foolish and captious in this kind, that they cannot hear patiently, that our blessed Lady or others should be counted means or workers of our salvation.

Covers a multitude. He that hath the zeal of converting sinners, procures thereby mercy and remission to himself: which is a singular grace.

